171 252 writes: "The natives eat these cotton seeds crushed and then boiled into a mush which they call mingau."

At the time of my stays among the Tapirapé, the monovĩ-
272 kauĩ was the kind most frequently used and the one I myself took most often. I confess that I liked this drink so much and developed such nostalgia for it that in 1947, when I again met the people whose hammocks had hung beside mine 12 years earlier, the first wish I expressed was this, "Monovĩ-kauĩ." It is worth noting
114 that Gabriel Soares de Sousa (203), in describing the use of the
191 peanut among the Tupinambá, does not mention it in connection
272 with the preparation of a liquid. The same applies to squash, incidentally, of which, according to the sixteenth century Portuguese author (ibid., 201), "there are ten or 12 varieties" called gerumãs by the Tupinambá of Bahia. The Tapirapé drink made
272 with crumbled squash is called kuruĩ-kauĩ. Kuruĩ may not be
[137] one of the "varieties" of "gerumãs" known in Bahia, but like them, in any case, it belongs to the edible Cucurbitaceae.

The vegetable substances used in preparing the various kinds
[462] of Tapirapé kauĩ are crumbled or mashed by the women in three different ways, namely, between the hands, in the mortar, and between the teeth. Squash and bananas go between the hands; maize and manioc, the latter previously soaked in water and then sun-dried, go into the mortar; while maize, manioc, peanuts, and cotton seeds are chewed. In the Tapirapé language, amatyĩkĩ
[192] means "I chew," and andjahãk, "I pound." [Ed., the last paragraph on p. 257, p. 258, and the first paragraph on p. 259 are omitted.]

[115:259] The custom of turning a food into mush by chewing
252 it is used by the Tapirapé not only to make cauĩ, but for the two following purposes: they chew peanuts to make a paste with which
● [757] they anoint their bodies when they have been made ill by spoiled
[893] manioc, and they chew certain foods and give the mush to nursing children. These children are also given true cauĩ. It is to be supposed that observing the already considerable saccharification that takes place in chewing led the Indians to apply this procedure to the preparation of their favorite food. [Ed., the last paragraph on p. 259 and p. 260, which concludes the section in Vol. 115, are omitted.]

272 [116:55] Like the Tupinambá, the Tapirapé have three stages in the preparation of their masticated-fermented drink: (1) they